

The Baptist Record.



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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

THE INDEX AND MISSISSIPPI CONVENTION ON WHITSITTISM.

For missing the point in what ever touches the acutest side of Whitsittism, we commend you to *The Georgia Index*. Because the Mississippi Baptist Convention, in its resolutions anti to Dr. Whitsitt, urged his removal because he had estranged so many Southern Baptists, without mentioning wherein and wherefore he had estranged this antagonism, that journal makes haste to insinuate that Mississippi Baptists do not sympathize with Dr. Carroll in insisting upon an investigation and a decision by the trustees, nor with the Kentucky Baptists in basing their action on the objectionable teaching of the Seminary president. It seems to be another case of taking too much for granted. If the *Index* had been at Grenada and heard all that was said by the brethren privately and otherwise, and besides, if it had deigned to read all, or half, or even just a little of what has been in the columns of THE BAPTIST RECORD since the Wilmington Convention touching the matter, it would not have burdened its columns with such an empty and worthless inference. Mississippi Baptists hold Dr. Whitsitt to be wrong all along the line of his utterances, whether it is historical, doctrinal or definitional, to say nothing of the side questions of taste and propriety. We venture to say, and would say it with emphasis, that when Mississippi Baptists do give their reasons *per se* for their action at Grenada with reference to the Whitsitt matter, it will mix without a solvent with the reasons assigned by their brethren of Kentucky. The *Index* is also kind enough to think that "any movement fostered by Dr. J. L. Johnson was a wise one," on the supposition drawn from the meagre report that it had, that Dr. Johnson "fostered" the "movement" at Grenada. Well, perhaps, he did; but if so, he evidently lost control of it before it "moved" very far. We did hear that Dr. Whitsitt had been especially invited to attend the Mississippi Convention, and it was said, with the expectation that his presence

would intimidate or overawe the "yeomanry," and thus aid in defeating any attempt at condemnation, and thus leave the way open for him to ride into favor. It would be difficult to persuade some of the Convention delegates that this latter was not in the "movement" that the good Doctor "fostered" originally, if he fostered any, and which he abandoned only when he discovered the waters were rising beyond his depth.

The *Index* is welcome to all the comfort it can get out of its misconception of the action of the Mississippi Baptist Convention, but it had better write us down now and always, that we are not fooling about this matter.

If any one professes to have received the same Holy Spirit baptism that came to the apostles on the day of Pentecost, he must give the proof. He must be able to speak with tongues and work miracles, at least. If he has not these signs he is either a tempter or a fraud. "Try the spirits."

A BOOK FOR THE VETERANS.

A new and entertaining book entitled "Personal Recollections and Experiences in the Confederate Army," by Capt. Dinkins, has, through the kindness of our enterprising bookseller, Mr. G. M. Heiss, of Meridian, been placed in our hands. Having known the author from his childhood, and also having been associated with him somewhat intimately in much of the experiences he relates, and knowing him to be eminently trustworthy, we read the book with much more than the usual interest. It necessarily deals mainly with the divisions of the army, and their campaign, with which the author was more immediately connected, which were Barksdale and Humphries' Mississippi Brigade in the army of Northern Virginia, and Chalmers' Brigade of Forrest's Cavalry in the army of Tennessee.

The sketches of men, places, battles and other events are true to nature, graphic and full of life, and will not fail to provoke a smile or wring a tear from many an old veteran as he lives over again in its pages the scenes of that never-to-be-forgotten war. Our war experience was all with the Barksdale-Humphreys Brigade—two years a soldier and the other two a chaplain, which gave us a varied experience and excellent opportunities for observation, and for much of the time right along with our friend, the gifted author of this splendid book, which enables us to verify from personal observation the accounts of many of the thrilling events. It so graphically portrays. We heartily commend the book to all of the old veterans and all others who have a tender feeling for those who wore the gray, as one that will be read with great interest and profit. The book is beautifully bound in substantial style, with many suggestive illustrations. It can be had at Heiss' Book Store, this city, for \$1.50, and is well worth the money.

OUR FIELD CLASH.

We were much pleased with our home during the Convention with Bro. W. J. Jennings and wife, and hereby return thanks to the pastor and his committee for locating us so comfortably. It was a nice, quiet home with only the Field-Glass and his wife to share it, exceptatives of the family. Sister Jennings is a Presbyterian, and extended to us that best of all hospitality which makes one feel entirely at home. We shall always remember with pleasure our stay in this hospitable home. The little boy, Judson, (which, by the way, suggests a great Baptist missionary) ran over to the house of the nearest neighbor and exclaimed: "Our preachers have come." "Who are your preachers, Judson?" was asked. "Mr. and Mrs. Foster." Here is the record of a Delta church which is noble and worthy of emulation: In our late effort for State Missions, Dr. S. M. Ellis informs us that the Arcola church averaged \$4 per member for this one object. Where is the church anywhere that can show a better record of contribution for the object of State Missions? The matter of "church extension," which came before the Convention, is a suggestion of the Board of Christian Missions, and is a wide-spread spirit of church building and church improvement. In a number of instances communities have undertaken the building of houses far beyond their means, and are sending out appeals over the State and over other States for help. These appeals come to us sometimes at the rate of six per week. All are very urgent, and each one seems to have peculiar claims for help. We would like to help them all, but they are so numerous that we sometimes stand aghast and bewildered. As a matter of fact, some of these church building enterprises are wise, and some are otherwise. If we had a church extension department into which we could place all of the funds which we are able to contribute for this purpose, knowing that each individual case would be thoroughly investigated and the funds wisely appropriated, we would be willing to contribute to the extent of our ability, and we believe the brotherhood generally would rally to the support of such an enterprise as the best possible solution of the question of helping the various struggling churches trying to build. We believe help should go to them through some general, trustworthy and judicious committee, or board, or agency of some sort. At any rate, the matter is well worthy of discussion in the columns of THE RECORD.—Bro. Thornton, of Booneville, recently wrote: "I go to an 'all-day service' at Antioch to-morrow. It is a 4th of July service, with dinner on the ground. I propose to put in the Orphanage for a collection." Later he writes: "Good day at Antioch yesterday. Five dollars in cash for the Orphanage and ladies promised bedding. Our Preachers' School for the Fishoming Association opens at

Booneville the 20th inst. I promise to be a success. Dr. Venable will be the principal teacher. He will give his course on Acts, or the developments of the doctrines and church life under the direction of the Apostles. Drs. J. B. Searcy and G. M. Savage, of Jackson, Tenn., will also teach in the Preachers' School. May the Lord bless, guide and prosper you." We missed Bro. Thornton at the Convention, and regretted his absence. We are very grateful for the kind action of the Convention with reference to the Orphanage work, and for its mention of the Orphanage Gem in the report on publications; also for the interest the good women took in this work in placing the Orphanage among their regular objects of work. God bless them all.

We have not the slightest doubt that the action of Rev. Mr. Craig, Episcopal minister of Jackson, in criticising his vestrymen for signing a whiskey petition, was right. In our opinion, every church member who does that thing, ought not only to be heartily ashamed of himself for it, but be required either to withdraw his name, with an apology, or go out of the fellowship of that church. There is no standing room in a Christian church for those who persist in signing a liquor petition. We are glad to learn that the Episcopal congregation, by a large majority, sustained the minister. It speaks more for the high tone of a common Christianity in Jackson than anything that has recently occurred in our Capital City.

In our *Chronicles* a week or two since, reference was made to Bro. R. M. Guy and his status. It seems that an erroneous impression has been made thereby. The facts were as stated; but it seems his preaching does not conform to the views expressed from our standpoint. While not calling in question the right of any brother to an opinion, my own belief is emphatically Baptist, with no leaning towards late innovations.

L. A. D.

One reason we suppose the Southern newspapers are having so much to say about the recent preaching at Urbana, Ohio, is that they do not wish to appear to justify at home that which they are so ready to condemn abroad. But they cannot disguise the fact that the same abhorrence of such crimes as called forth the ignominy exists in that latitude as well as in the south, and if occasion required its similar punishment would be as prevalent and summary.

The Baptist Courier has our hearty congratulations upon its appearance in a new form and dress. It has been said that the average woman is as good as she looks. Whether this applies to our comely confere or not, we could wish that it could sometimes look at some people, papers and places, without putting on green spectacles. There are many good things, we know, in South Carolina besides the excellent *Courier*, but there are things almost or quite as good in other States and places.

Revival News.

Chicora Baptist church, 63 miles below Meridian, on the M. & O. R. R. Notwithstanding the modern sanctificationists (which I think is a species of insanity) preceded our meeting about three weeks, instead of their doing good in the town, their doctrine and mode of conducting religious worship had a tendency and, in fact, did disgust a great many intelligent people of the town. The Lord have mercy on these modern sanctificationists.

Our little church was organized about a year ago with twenty members, by Bro. G. W. Knight. I have been preaching for them since January last. I am satisfied the Lord directed in inviting Bro. J. R. Johnston, of Steen's Creek, to assist in the meeting. Bro. J. R. J. is one among the many Baptist preachers of Mississippi who has a perfect contempt for Arminianism. He preached twice a day for a week, telling us in every sermon, plainly, pointedly, and with power, that salvation is by grace, and grace only. The congregations grew larger from the start, and increased until they could hardly find room. Received into the fellowship of the church, 28; among these, many were young men and women. On the last night of the meeting I think there must have been at least seventy-five people met the preacher on the floor and asked for prayer. The pastor does not only rejoice, but the church and people generally in the town and surrounding country are lifted heavenward. Bro. Johnston does not only preach salvation by grace—the old, old story of the cross—but is very enthusiastic, full of zeal in the Master's cause. The Lord bless him because he preaches the pure gospel, and brings church and pastor closer together.

The outlook at Chicora is indeed bright for our little church. We confidently expect to baptize many others into our fellowship soon, as a result of Bro. Johnston's preaching. We expect and will (D. V.) by the time this is in print, be in a meeting with Bro. J. at Steen's Creek. Will you pray for us?

W. S. CULPEPPER.

July 19, 1897.

A Correction.

DEAR RECORD:—Under the subject titled, "Honest Seeker," the press made me say, "administration," when I said "administration."

Yours in Christ,

J. J. GIBSON.

Tula, Miss.

Bro. Farish says the headquarters of THE BAPTIST RECORD at the Grenada Convention were as heretofore with the Convention. That there was plenty of the pure metal of truth and principle in its columns, and no need of carrying around mineral water by the barrel or jug full to tone it up.

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BY S. M. ELLIS.

The record of the late convention has been made. Right or wrong, wise or unwise, Baptist or unbaptist, it must stand as a record. Some future convention may make a record that reverses the position of the body, but not to eliminate or to reconsider and rescind any former action: for the reason that the body is neither a chartered incorporation nor a self-perpetuating ecclesiastical organization. The body dissolves upon adjournment, and never more can convene. A similar assembly coming together one year following, is not the old, but a new body in its entire make-up. The delegation may be the same individuals, or in part the same, or wholly of other persons: but since such delegates come together under new appointments from the associations and the churches, it becomes a new body, a new convention. Thus it can be seen that one convention can not bind the action of another convention.

And not only so, but a Baptist State Convention cannot bind those churches and associations, which make up its delegation. On the other hand, a convention may transact only such business as the associations and churches have committed to it, defined in general terms by a constitution. By reference to the constitution of the Mississippi Baptist Convention, it will be seen that the object of the convention is "to digest and organize an operative system of measures, to promote the general interests of the Redeemer's Kingdom." So the convention is a working body, strictly in no sense is it judicial, or legislative, but a deliberative body organized for the object of devising plans and measures, to be operated for promoting the interests of our Redeemer's Kingdom. It may, within its jurisdiction, modify its plans; it may enact new measures of benevolence for the spread of the gospel. But under this basal lay of the convention, wherein the object of the organization is defined, as in article 2 of the constitution, the convention has no authority for making an ecclesiastical or doctrinal pronouncement. It may even undertake to express the faith of the body in a series of articles, much less make a formal pronouncement upon what it does not believe. Moreover, since the object of the convention is limited, as in article 2 of the constitution, above quoted, and so long as the body has no expressed articles of faith and doctrine, it cannot, without overriding its constitution, pronounce formally upon the soundness or unsoundness of any man or system of teaching. Before ever the convention can sit in judgment upon matters of faith and questions of theology, it must set up a standard in expression of its belief. And by that definite standard, must every judgment be rendered. So a doctrinal decision from the Mississippi Baptist Convention cannot be based upon what Baptists generally believe, but upon the expressed faith (belief) of the body. But having no such statement of belief as a standard of appeal in decisions upon faith and doctrine, there is no test, or rule, or dictum by which the convention may determine such questions.

Appropos to these criticisms, it is in point to cite the action of the late convention in making a strike

deliverance upon "M. T. Martin's Views." Without bringing before the body any specific statements in the said "Doctrinal Views of M. T. Martin" to be condemned, and without reference to any declared standard of authority, one hundred and one delegates, out of one hundred and seventeen voting, voted to "condemn" the said "doctrinal views." And this in a body numbering about 200 delegates, with a full house at the time of voting. How is this to be accounted for? Perhaps in some of the following ways. (1) It is said by one of the oldest members of the annual conventions that this was the first instance of his recollection that any convention had ever passed upon matters doctrinal to pronounce judgment. Hence many regarded the procedure as something unprecedented, and out of order in conventional bodies of Baptists. (2) The two previous deliberations which the "Martin question" had received before this body indicated clearly that there was an overwhelming sentiment against any action that smacked of a court of ecclesiasticalism. In the first effort, the resolutions of W. L. Stranburg were almost unanimously tabled, and the reason emphasized by H. H. Lowrey in opposing the said resolutions, was that the convention had nothing to do with matters of that kind, and that if passed, the Convention would override its authority.

Then in the resolutions offered by P. H. Lowrey, later, on the same day, in which he undertook to construe the meaning of the action in laying on the table the said resolutions of Brother Stranburg, it was declared that the (tabling) act was not, and this (his) resolution is not in any way a deliverance on the subject of the doctrines referred to, it being the purpose of the Convention to leave all questions of doctrine with the churches to which they belong. "So mote it be." (3) Of the many—perhaps majority—not voting to adopt the report of the ex-parte committee, which recommended that the Convention do "not endorse, but condemn the teaching of M. T. Martin as expressed in his book 'Doctrinal Views.'" a good number of them chose not to vote against an unlawful procedure, when such a vote might be understood as endorsing their views on the merits of the question at issue. Several of the oldest and wisest among our brethren did say that the action was wrong, and should not have been passed, but to have opposed it as presented, would have made them appear as advocates of M. T. Martin's views, and therefore they preferred not to vote at all.

But a few others saw this matter in the light of an innovation upon Baptist usage and Baptist principles. For myself, I regret it as the most serious, if not the most hurtful position our people have ever assumed in enlarging the power of their conventional body. Where is the end of the strife, the troubles, and the divisions to follow upon a Baptist convention assuming the functions of organized ecclesiasticalism? It matters not what "issue" was to receive the blow; be it Arminianism or Antinomianism, or any other ism, the principle violated is just the same—namely, taking to speak for the churches, when they have not so authorized.

And shall this priceless heritage be renounced in order to deliverance upon "M. T. Martin's Views." Without bringing before the body any specific statements in the said "Doctrinal Views of M. T. Martin" to be condemned, and without reference to any declared standard of authority, one hundred and one delegates, out of one hundred and seventeen voting, voted to "condemn" the said "doctrinal views." And this in a body numbering about 200 delegates, with a full house at the time of voting. How is this to be accounted for? Perhaps in some of the following ways. (1) It is said by one of the oldest members of the annual conventions that this was the first instance of his recollection that any convention had ever passed upon matters doctrinal to pronounce judgment. Hence many regarded the procedure as something unprecedented, and out of order in conventional bodies of Baptists. (2) The two previous deliberations which the "Martin question" had received before this body indicated clearly that there was an overwhelming sentiment against any action that smacked of a court of ecclesiasticalism. In the first effort, the resolutions of W. L. Stranburg were almost unanimously tabled, and the reason emphasized by H. H. Lowrey in opposing the said resolutions, was that the convention had nothing to do with matters of that kind, and that if passed, the Convention would override its authority.

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brother alleged to be in error. Nay, the principle of church authority as set forth in the Bible, and as too great to be made by a people whose greatness has been achieved under God, by cherishing church independence, and church sovereignty.

Baptists want no ecclesiastical hierarchy, have no need for it in their understanding of the nature of a New Testament church. And this departure from our time honored ways in undertaking to make a deliverance upon what Baptists are not to believe, contains the germs of infallibility, and the establishing of hierarchy—the twin foes of pure Christianity. So let us have no more pronouncements by our Convention upon matters purely of faith. Rather let us seek to follow the lead of the late action at Grenada. And in order to make sure that we forever avoid repeating the mistake, let us insert an article in the fundamental law of the Convention, that the body disclaims any right or authority whatever, to sit in judgment upon matters purely of faith and doctrine, and shall not by its resolutions, or formal declarations, or otherwise endorse or condemn the teachings of any man or body of men. I know that this is virtually expressed in the article of the constitution which defines the object of the Convention, but the expression is negative, and for once in fifty years has failed to guide us in the old paths. So let us provide against similar blunders, by a law expressly forbidding the Convention exercising judicial functions. And may the Lord have mercy on any brother who may ever in forgetfulness of this, and Grenada, call for the Convention to do what has been termed "gag law."

A question that may not be discussed ought not to be voted upon by Baptists. And a question voted upon without discussion suppressed, is not settled by such voting, but removed to other tribunals for a full and final hearing, whose verdict will command acquiescence without appeal. In this article I have written in the interest of no man or ism, but as a Baptist who believes in Baptist doctrines as Bible doctrines, and as set forth in the articles of faith in Pledge, Confession, and Missionary Manuals, without adding to or taking from.

EDITOR RECORD:—Has the New Testament in its teachings, recognized any "hand-made" to our Christ? Has not Peterism added on some several, as they are now called—Masonry, Odd Fellowship, leagues and clubs of boys, girls, women, etc? My father taught me that Christ had but one bride, and that was his church. Please answer in RECORD.

AN OLD TIME BAPTIST. ANSWER:—I think "Old-Time Baptist's" father had it down just right. Christ had but one bride, the church. And there was no provision made for "hand-made" nor plurality of brides. "One Lord, one faith and one baptism." Upon this rock I build my church, etc. "The spirit and the bride say come." The man who delights in something else more than the church, is wanting in the qualifications necessary to make a good church member. Yes, Christ had but one bride—His church.

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GEORGETOWN CHAPEL.

The building of the Cotton Mills gave an impetus to the improvement of our suburb, Georgetown. It impressed our people with the necessity of providing for a Sunday School and preaching services there. Through the kind liberality of friends, we were enabled to build a neat frame house at a very reasonable price, under the supervision of Bro. D. L. Smith. Brethren E. L. Carter, H. F. Broach, Jr. and C. F. Woods, had the matter in charge and they carried out the plans with dispatch.

A Sunday School was in operation, with L. A. Duncan as superintendent, R. P. Walker, assistant superintendent, E. L. Carter, secretary and treasurer. The Fifteenth Avenue church furnished most of the workers. Miss Logan and Miss Hackett enrolled as regular teachers—the latter serving also as organist. Mrs. David likewise aided very efficiently in these departments, when able. Bro. R. W. Lee has ever been a faithful teacher, and Bro. Tom Rea a steady help.

Among those who have contributed favors, we must mention Elder A. Gressett, who furnished an organ; Capt. W. W. George, ten dollars for needed books, etc. Messrs. Moss and Shoemaker for furniture, and the Southern Baptist Sunday School Board for a quarter's supplies. There have been preaching services not only on Sunday nights, but also on other evenings during the week. The first was at the opening of the school, by Dr. Venable; the next, protracted meetings begun by Elder W. J. David, assisted by Elders Breckenridge and Steinwider.

Mrs. A. H. Bolls. Only a short time since we chronicled the death of our friend and brother, Elder Wilson W. Bolls. He fell in the harness, faithful to his work to the last. Now word comes of the departure of his devoted wife; gone to meet him in their heavenly home.

Sister Ann H. Bolls was the daughter of Deacon Levi Stephens, of Warren county, this State. She was born in November 1826; baptized into the membership of Antioch church in 1841, and married June 1846. Four years later she accompanied her husband to Marion, Ala., where he went to attend Howard College, to prepare for his life work.

It was at Marion that the writer became intimately associated with the family, and formed a lasting friendship. As a wife and mother, Sister Bolls was loving, kind and self-sacrificing; as a Christian, she was exemplary and consistent, ever ready to do her duty in all things, and died as she lived in the triumph of faith.

But for the religion of our Savior, sorrowing children, sisters and friends would "mourn" as those who have no hope; but we know it is far better for the departed, and we can join them "on the other side of the river," in the "sweet bye and bye." It will not be long with some of us, before we are called "the only question being, shall we be also ready."

One by one the friends of our days are taken from us. We miss them sadly. The few who live the allotted three score years and ten, find themselves almost alone, most of our loved ones having gone on before. Hence,

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like the Apostle, we often have a desire to depart; yet willing to wait till the Lord shall call us to a brighter world on high, for "there will be no parting there." Sister Bolls died May 27th, 1897, at the residence of Mr. Ed. Bolls, in Jefferson county, this State.—She leaves two children, a son who is a preacher of the gospel, and a daughter, Minnie, Bro. Lantrip accompanied the body to Utica, where it was buried by the side of her husband. Bro. Anding conducted the funeral services; Bro. L. making some touching remarks at the close. Her name, we learn, will be inscribed on that beautiful monument that Bro. A. was instrumental in getting erected "over the remains of the faithful servant of God, husband and father, W. W. Bolls."

L. A. D. To Consolidate.

DEAR RECORD:—After reading the program of the Chickasaw Association, published in THE RECORD, for the fifth Sunday in August, to meet with the Mt. Gilead church, four miles south of Toombsville, and as yet there being no announcement for the fifth Sunday meeting of the Bethlehem Association, I suggest that the meetings be consolidated and let us all meet at Mt. Gilead, Saturday before the fifth Sunday in August. I offer this suggestion because of the published program of the Chickasaw Association—an important doctrinal question to be discussed by able men, to-wit: W. S. Culpepper, J. D. Stone, J. A. Hackett, R. A. Venable. And as the question of "Which Precedes, Regeneration or Repentance?" or "Which Produces? Does Regeneration Produce Repentance and Faith in Christ?" You are requested to consolidate this meeting by the brethren of Mt. Gilead; also the editor of THE RECORD. Let us hear from all ministers of the Bethlehem Association through THE RECORD, or by personal letter or card to J. E. Brunson, Toombsville. I do hope all the brethren will consent to the consolidation, and all study this important question and come prepared to discuss it in the fear of God. Let us hear from you, brethren.

Let your brother in Christian love, J. E. BRUNSON, Toombsville, Miss.

My Baptist Brethren.

Our Convention at Grenada is now of the past. It was, as a whole, a fine Convention. Differences there were but not so serious as to engender permanent divisions. While we all cannot see alike as to Whitticism and Martinism, we are agreed as to the command: "Go into all the world and preach the Gospel." Our responsibilities are great. Our obligation—greater. Opportunities of no small moment are presented to us. They travel not in circles. Here today then gone forever. Let us be up and doing. Quit ourselves like men. Leave the silent past, bend all our energies together to the living present and trust God as to the future. Our armor on, forward march, and led by the captain of salvation, victory will be ours.

Yours for and in Christ, J. H. WHITFIELD.

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CHRONICLES.

L. A. D.

The Baptist State Convention met in 1845 at Grenada. It was at that session delegates were appointed to attend a meeting at Augusta, Ga., for the purpose of organizing the Southern Baptist Convention—which was done. In 1846 the State Convention met with Fellowship church, Jefferson county; where Rev. Wm. C. Duncan was encouraged in his proposition to establish a Baptist periodical in New Orleans. But the year following was the most eventful to the Chronicle.

He went from Grenada to the Crescent City in February; his mother died and was buried in the former place in May; and he was himself baptized in the Big Black river, near Richland, Holmes county, in October, being sent as a delegate to the Convention at Hernando in November.

At the Hernando Convention, the Chronicle's father was elected recording secretary, and it was there that Rev. I. T. Tichegor made his first appearance in Mississippi, representing the Indian Mission Board, of Louisville, Ky. It was there that old "Uncle Billy Minter," as we called him, became enthused in the "Endless" behalf started contributions for the work by putting one hundred dollars cash on the table. Rev. W. M. Farner, agent Foreign Mission Board, was also there, and Rev. J. C. Keeney, agent Home Mission Board. Our home was with Dr. H. Dockery, whose residence was quite near the church. The attendance was not very large, but not only was the weather unfavorable, but there were no railroads in the State then—except that from Vicksburg to Jackson—hence many had to come hundreds of miles on horseback.

In 1845 the Convention met with the Concord church, Winston county. That was the home of Dr. R. D. Brown, Stephen Miller, Rev. John Micon, Rev. W. M. Farner, the Pott's, etc. Next in order came Raymond, where Rev. S. S. Lantimore was chosen president, Bro. W. Jordan Dossan, recording secretary, and Dr. M. W. Phillips, treasurer. The latter had recently been baptized. It was there that the writer was first appointed assistant secretary. Dr. Warner was pastor of the church; and among others, the Russells were there. If it was not there it was at Jackson, the following year, that the Ministerial Education Society was formed—Rev. Saml R. Freeman being the first applicant for aid. Strange to say, on the education of this brother, the Oakley Valley Baptist church, Lauderdale county, divided—the missionary part of it moving to Meridian and becoming what is now known as the First Baptist church.

Mississippi College was presented to the Convention which met in Jackson in 1850. Dr. G. O. Banks, from Clinton, was spokesman. It was accepted. For many years prior it had been under the control of the Presbyterians. Clinton had been a large town and the residence of many cultured families. Some moved away after its failure to secure the State Capital. In 1852 the Convention met there. A movement was made to endow the College. Dr. W. L. Balfour was president, W. J. Denson, recording secretary, L. A. Duncan, assistant secretary, and M.

Both in going to and coming from the Convention, the Meridian delegation had a "lay-over" in Jackson of four hours. It does seem that the A. & V. ought to run two trains a day—it is reducing instead of increasing travel by its course, and cuts off trade from our Queen City. On our arrival at the depot, in Grenada, we found Chairman Merrill of the reception committee; but a sudden shower of rain interrupted his arrangements. The rain was even more welcome than the guests, and that is saying a great deal. Rain had been badly needed for some time. In a short while every body was completely housed, and the proverbial hospitality of Grenada duly recognized. The Convention adjourned Monday about 10 a. m., rather hurriedly, without the usual closing hymn, and the delegates were soon enroute for "home again."

TO TEACHERS:—First class teachers desiring to change or better their positions should address J. M. Deberry, Manager of "The School Agency."

W. Phillips, treasurer. Nearly the whole morning was spent in efforts to raise \$10,000. After dinner Dr. Balfour stood up and said: "Brethren, I know the speeches this morning were principally aimed at me. I am in a better humor since dinner. The subscriptions, I notice, foot up over fifteen hundred dollars; I will double it," thus making the start with something above three thousand dollars.

Though a youth, the Chronicle attended the Convention in 1847 as a delegate. In 1897 he attended as an old man—this time at the home of his youth. He notes great changes and finds only the children of his old school-mates and companions. Among the latter, only Mrs. Lou Aldridge and Mr. Williamson. As a silent delegate he had opportunity to look and ponder. None of the members of the session of 1845 were present, and but one of 1847—5, it seems, and including Bro. Geo. Whitfield, only two of 1849-50. Later Rev. W. S. Webb came into the State and settled in Grenada, in charge of the Yalobusha Female Institute. In 1854 he moved into the spacious building erected by the Baptists for the school, and occupied it three years. His successor, Bro. Geo. C. Gramberry, held it till the civil war. Subsequent misfortunes, financially, caused its loss to the denomination. It is now the property of our Methodist brethren, and ably utilized by Rev. J. W. Malone.

A number of delegates were most hospitably entertained at the College by President Malone. The Chronicle was one of these, as were also Elders Cohran, Fong, Henderson, the Ellis, DeBerry, Riser, Jeffries, J. A. Lee and Price.

Nearly on the site of the "old brick Baptist church," which was blown down by the tornado, May 7, 1846, now stands a neat brick church edifice, the property of the Episcopalians. Where the old log school-house stood, in which the Chronicle was once a student, there now looms up the "public" school building. Among the old landmarks nothing is more striking than the Presbyterian church; except inside, it remains unchanged, though a frame house erected over sixty ago. Within a short distance the Methodist and two Baptist churches have built new houses of worship—the latest by Rev. J. W. Lee's people.

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Baptist Trunk Membership. Please allow a word of love to Baptists, whose church letters are in their trunks. Beloved, you are a member of the church nearest you, you worship with it regularly, that you may grow in grace and in Christian usefulness, that your Father in heaven may be glorified in you. Your church privileges are precious to you, because Christ-given, and Christ is precious unto you, because you believe in Him; if so, you need not read this. But my brother, my sister, your membership is in your trunk; your letter is there. True, your membership is with the church that gave you your letter, and will be until "joined to another of the same faith and order." Your church doesn't know about you, but you know and are not happy; the brethren around you know and are sad; and God knows and is not pleased. Or it may be your membership is in the church where you lived before moving. You have not taken your letter. Well, in either case, this is for you: I assure you, it is in love to you and to the Master. "For the love of Christ constrain us." Please read and "consider your ways," ere long may you be able to say, "I thought upon my ways and turned my feet unto thy testimonies: I made haste, and delayed not to keep thy commandments."

Trunk membership, what is it? Jesus says, a tree is known by the fruit it bears. A good tree cannot bring forth evil fruit. "By their fruits ye shall know them." What are the fruits of trunk membership, good or evil?

You know, dear brother, sister, it is evil and only evil to yourself, hurtful to others, disgraceful to the profession of faith in Christ, so solemnly made in your baptism; and it is a reproach upon the name of the Christ who so loved you that He gave Himself for you; and hath redeemed you with His own precious blood.

Dear brother, in holding your letter, you are withholding your influence for good, and you are growing, but not in love and devotion to the Lord, not in usefulness to others, not in grace, but you are growing.

Oh, the good destroyed, the evil done the cause of our dear Redeemer, by trunk membership. The Master hath said, "he that is not for me, is against me, and he that gathereth not with me, scattereth abroad."

"Against me, scattereth abroad." You do not so intend. But your letter in your trunk says, in language that cannot be misunderstood: That is just where you are and just what you are doing. Why then continue the membership, why keep your light under the bushel, rather than put it on a candlestick that all may see your good works and glorify your Father in heaven? The pastor entreats you, the church welcomes you, and the Master says: "Come."

And if you do not come, I shall fear it is because you cannot say: "I was glad when they said unto me, let us go into the house of the Lord, for a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness, for the Lord is a Sun and shield; the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly."

Neither can you sing: "I love thy church, Oh, God. Her walls before thee stand, Dear as the apple of thine eye, And graven on thy hand. For her my tears shall fall; For her my prayers ascend; To her my cares and toils be given, Till toils and cares shall end."

"Unto you, therefore, which believe he is precious." And so are the privileges of His church; if not, it is because of unbelief. One request and I will leave you. At your earliest convenience, put your letter in the church, or write on the back of it, "Unworthy," and return it to the church that gave it. The grace of our Lord Jesus Christ be with you.

T. M. ELLERBE. Died.

Mrs. C. S. Coffey, nee Elmina Arnett, was born Aug. 1, 1839; she accepted Jesus as her Savior, Aug. 1, 1873, and was baptized into the fellowship of Fellowship church by Rev. Fred Jones. Some years ago, she was united in matrimony to Hon. C. S. Coffey, of Fayette, Miss.; this union resulted in a family of three children, one of which preceded her to the "home beyond the skies." Sister Coffey was a true and faithful follower of Jesus. To day she speaks to us through her influence, and her life of consecration and pure devotion should be an inspiration to us all. For many long days and nights, before her death, she suffered much, yet she murmured not, and when assured by her loving companion that she must soon die, she seemed perfectly resigned to the will of God. Her faith in God was strong, through all the days of joy and sorrow. He had never failed her; so, when death came, May 10, 1897, she was "waiting and watching."

After services, conducted by her pastor, assisted by the pastor of the Methodist church, in the presence of a multitude of friends and loved ones, her body was laid away in the Fayette cemetery; to await the resurrection day. May the God of love be ever near the broken-hearted husband and motherless children.

Blessed are those whom the Lord finds watching. In His glory they shall shine. If He shall come at the dawn of midnight, will He not say unto them, "Well done, ye have been faithful, enter ye into the kingdom?"

M. W. LANTIMORE, Lee, Miss., May 12th, 1897.

Dr. A. W. Whitten, of Jonesboro, Miss., died on March 9, 1897. He was born in Greenville, S. C., March 1, 1822; moved to this State in 1850; married a daughter of Rev. Ambrose Ray, of sainted memory; reared a large and noble family. Rev. B. F. Whitten of Dyersburg, Tenn., is a son of the deceased. All his sons are worthy Christian gentlemen, and his daughters faithful Christian women. He was buried at Union church, in whose fellowship he had lived so long. May the God of all grace comfort the bereaved.

W. E. BERRY. Blue Mountain, Miss., March 12, 1897.

Sister Susan Ann Clark, departed this life Feb. 23rd, 1897. She was born in Mobile county, Ala., March 3rd, 1828. She lived 68 years, 11 months and 5 days, and peacefully passed away at the home of her son, brother A. S. Clark.

Her husband, Deacon Mack Clark, and three children passed away before her, while nine children, twenty-three grand-

thing will he withhold from them that walk uprightly. Neither can you sing: "I love thy church, Oh, God. Her walls before thee stand, Dear as the apple of thine eye, And graven on thy hand. For her my tears shall fall; For her my prayers ascend; To her my cares and toils be given, Till toils and cares shall end."

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JULY.

LITTLE THINGS

PAITHU.

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